

Rejuvenation *without* **Medicines**

(This booklet on 'Rejuvenation without Medicines' presents the diagnosis of the causes of weakness and disease; and gives practical suggestions for improving health, vigour and longevity and ultimately attaining integral rejuvenation.)



Pandit Shriram Sharma Acharya

First Edition:

2008

ISBN: 81-8255-033-5

Price: Rs. 12.00

English Translation :

Dr. R.P. Khare & R.K. Dixit

Editors :

Dr. Pranav Pandya & Shambhudass

Publishers:

Shri Vedmata Gayatri Trust,
Shantikunj, Haridwar,
Uttarakhand 249 411, India.

Website: www.awgp.org

Ph. 91-(0)1334-260602/261955

Preface

Nature has innately gifted all living creatures with vibrant health. Every creature is born with natural resources to be able to lead a healthy and happy life. It is only at the level of human species that one observes a vast majority suffering from some or other kind of illness, affliction or weakness. When all other creatures, in spite of having nominal intelligence, keep themselves healthy, it is surprising indeed that human beings, claiming themselves to be intelligent, should be suffering from all kinds of diseases?

In this booklet, we bring to our readers Poojya Gurudev's diagnosis of all the ills and his practical suggestions for improving health and vigour and attaining longevity. This is compilation of articles on the main theme 'Rejuvenation without medicines' published in 'Akhand Jyoti: The Light Divine', a bimonthly magazine of the Mission. These articles have been taken mainly from Poojya Gurudev's popular booklet in Hindi titled "*Bina aushadhiyon ke kayakalpa*" (meaning 'Rejuvenation without medicines').

It is hoped that readers will appreciate the diagnosis of the causes of weakness and diseases and be inspired to follow the guidelines suggested by Poojya Gurudev for attaining integral rejuvenation.

- Dr. Pranav Pandya

What Causes Weakness and Disease?

"The root causes of both the weakness and the disease are same. When adequate life force is not generated for normal functioning of body, it is called 'weakness'; and when this condition deteriorates further and creates a problem for a specific body part or the entire body, it is called a 'disease'."

There is a half-baked theory that diseases are spread by viruses. This creates a false impression that diseases come from outside; if one protects oneself from viruses, there will be no disease. To a large extent, this is not true. In a healthy body, there is so much acid, alkali and heat that any external germs or viruses are easily destroyed; external infections get shelter only in a weak body with low vitality. During the spread of highly infectious diseases like plague, cholera, smallpox, etc healthy volunteers serve the patients and also cremate the dead but nothing happens to them. The mothers keep their children infected with smallpox tucked in their laps. Patients suffering from tuberculosis are also nursed by their relatives but it has been observed that nothing happens to the persons attending to them. The sweepers, whose only job is to clean the dirt, are seen to be much healthier than the people who are all the time afraid of germs/viruses.

It has also been observed that in the so called 'high class families', where every care is taken to keep the homes clean and disinfected, residents suffer from many incurable diseases. When so much care is taken to protect the environment, how are the germs or viruses of diseases able to attack the residents?

Even if we assume that the disease comes from outside, then also we will have to accept the fact that disease-causing germs/viruses are able to make their homes only in weak bodies. If they enter a healthy and strong body, then the life force will immediately eliminate them.

Normally the root cause of weakness and disease lies in the stomach. When the food intake is not properly digested, it does not produce healthy blood in sufficient amount, resulting in low production of life energy. Therefore, people with disordered digestive system suffer from low vitality. This results in the weakness of inner as well as outer body parts giving rise to many ailments like constipation, acidity, burning sensation, headache, stiffness, pain, laziness, etc. Thus the weakness in itself is a kind of disease.

The disturbed digestive process results in rotting of food in the stomach. Suppose wheat flour mixed with water is kept in a pot in a warm place. Soon it will rot and produce a foul smell; the mixture will become toxic and germs will be produced. Likewise, the undigested food in the stomach becomes toxic and these toxins spread over all parts of the body. Wherever they accumulate, they create trouble or inharmony there. Such troubles or inharmonies are called diseases.

A healthy body removes toxins and unused matter daily from the body through excretion. Excrement, urine, sweat, mucous, ear wax, etc are manifestations of the removal of toxins. But the body with low vitality cannot do this cleaning efficiently and hence the toxins go on accumulating in it. When this

condition is aggravated, it is manifested in the form of different diseases.

The white blood cells (WBC) in the blood are like soldiers of the defense system of the body. As soon as they find foreign invaders in the form of toxins, germs or viruses, they gather and start a counterattack and fight till the invaders are eliminated. This process produces heat and swelling in the affected body part. If this battle field is spread over the entire body, the whole body will be heated. This is called fever. The body removes toxins in different forms; for example, phlegm, vomiting, loose motions, mucous, sweat, etc. When these symptoms appear, one should be neither perturbed nor should these be suppressed; rather they should be allowed to run their course slowly so that the task of cleaning is done properly. If the symptoms are suppressed, the toxins will remain in the body; and upon getting a chance, will again strike in some or other form of illness.

What is pain? It is nothing but the effect of a tussle between the life force and toxic elements. In this struggle, if WBC win, then disease will be cured; and if toxic elements win, then they harm the body. A poisonous abscess can emaciate even the adjacent bone; a very high fever can cause death; aggravated diarrhoea may cause excessive weakness; etc. These are examples of the victory of toxins. Defeating the foreign invaders/toxins and helping the army of WBC in keeping the body healthy is the objective of therapy. It should be the duty of a therapist not to suppress the symptoms of the disease but help strengthen the immune system of the body so that it becomes capable of fighting the foreign elements.

Unfortunately, the modern methods of treatment aim at demonstrating the miracles of medicines by suppressing the disease. It is true that the patient feels some immediate relief by this method but he is not cured completely. Strong medicines, especially antibiotics, accomplish the task of destruction. They destroy both the viruses as well as healthy cells, leaving the side effects that continue for weeks and sometimes even for months. Supposing our army is fighting that of the enemy; and a poisonous gas is spread so that both the armies die and then rejoice the end of war. Indeed the war ended but our army also vanished along with the enemy's. It would have been praiseworthy had the army of the enemy died and no harm had been done to our side. Medical treatment must be done. However, it should be such that it neutralizes the body poisons and protects the health preserving cells, even though it may take some time.

Please remember! Weakness and disease, both, are one and the same thing. Improving the digestive system is the basic treatment for all the diseases. By this method, the weakness as well as the disease, both, are removed and the patient acquires good health.



Return to Nature

Upon investigating the physiques of all the creatures of Nature, it appears that all except human species normally enjoy a happy and healthy life. Birds flying in the sky, herbivorous and carnivorous animals roaming in the forests, insects hiding in the grass, and so on – all kinds of creatures lead a very healthy life. They need neither any doctors nor therapists. They neither bother about tablets, syrups, powders or herbs nor have they anything to do with injections, operations, or any therapies. These creatures have very little wisdom; they have no knowledge of allopathy, ayurveda, homeopathy or any other therapies. Even then we find that no animal / bird is suffering from any disease like diarrhoea, arthritis, gout, piles, fever, cough and cold, diabetes, asthma, gonorrhoea, hydrocele, tuberculosis, AIDS, etc. None among them is seen moaning and groaning with pain. All of them enjoy in the blissful kingdom of God. From the moment they take birth to the time of death, they never feel that they have any problem related to health. There may be hardly one out of hundred animals / birds who may be suspected of any disease. On the contrary, it has been observed that ninety nine out of hundred human beings are suffering some major or minor disease.

Just take a round of any hospital and read the reports of patients, you will find how innumerable people are suffering from strange diseases. Millions of physicians, surgeons, therapists, homeopaths, ayurvedic doctors, etc have opened

their shops and the hordes of patients are regularly visiting them. The firms manufacturing and selling medicines have amassed enormous fortunes. But the number of patients and so also the type of diseases are increasing day by day. Diseases have trapped the human beings; or we should say that humans have adopted the diseases. Who-so-ever from the animal kingdom have come in contact with the humans, they also got this 'forced freedom' of choice. Whatever animals have been domesticated and forced to follow the will of human beings have also met with similar fate. Cows, bulls, buffaloes, goats, sheep, dogs, horses, camels, elephants, parrots, etc also fall sick now and then. So now plenty of veterinary doctors and hospitals have sprouted for treating the animals. This is the effect of the company of humans.

It is indeed a matter of great surprise that all other creatures, in spite of having negligible intelligence and almost no resources, keep themselves healthy; but the so-called most intelligent creature – the human being is suffering from all kinds of ailments and also pushes in that hell those animals who are domesticated by him.

No doubt human race has been gifted with unique attributes with which it has done many mind-boggling scientific feats. Wherever we go, we see the miracles of the human intelligence. From entertainment to items of luxury, agriculture to industrial development, travel and tourism, education and information technology, etc, there has been a kind of explosion of novel techniques / equipments/ devices/etc. However, the efforts done in the direction of improving health and longevity have not been rewarded appropriately. In this field, most of the

newer ways of improving health, instead of benefiting, have proved to be harmful.

Upon seriously contemplating on this tricky problem of health, it appears that the life of every creature is tied with strong bonds to a set of rules of Nature. The life creating agency - Nature, in order to keep the body - mind system healthy, also devised a set of rules. The creatures that follow these rules remain healthy and those who disobey get trapped in the web of diseases. The cunningness of a human being does not succeed with Mother Nature. Sometimes it is possible to escape the punishment after breaking the civil rules but it is extremely difficult to deceive the Nature. Mother Nature is very kind but very harsh too; a person obeying her rules gets the gift of healthy and happy life whereas those disobeying her get tough punishment.

The rules of Nature are so clear, well-established and natural that no books or treatises are needed to know them. Ten senses and eleventh wisdom are such touchstones that can judge in a minute what is right or wrong for keeping the body healthy. They can differentiate instantly between the useful and the useless. If the conscious nerves of our senses are allowed to work freely in their natural form, without deceiving them, they are capable of guiding us on the highway to achieving and maintaining excellent health. All other creatures act according to the instinctual guidance of their senses as provided by Nature and enjoy good health all their life. They accept only that food which their instincts consider appropriate for them; they will not touch any other thing. The goat eats leaves of worts but if they are given to a cow, she will not accept even if she dies.

Wolf eats meat but if it is given to a buffalo it will not even touch it. Parrot likes green chilies but the pigeon does not. At the entrance of mouth Nature has posted a guard in the form of tongue which inspects/tests what should (or should not) be allowed to go inside. The test of this guard is never wrong. But people waste their intelligence in deceiving, keeping in doubt, camouflage, making incapable this faithful guard by adding variety of spices to the food. The senses too after bearing continuous outrage mould themselves and do not resist even when we take harmful food. The tongue does not enjoy the intake of, for example, tobacco, wine, meat, chilies, etc but due to deep-rooted habits people go on sending these toxic and harmful items to the stomach. This is an atrocity on the taste – sense. A person doing atrocities on Nature’s guard cannot be saved from punishment. He gets this punishment in the form of disease.

Nose – the sensor of smell – after sensing a foul smell immediately orders ‘Run away from here, the air is polluted’; it feels pleasure amongst the fragrant flowers of a garden, as if it tells that this place is good for us. Eyes too hate looking at ugly, disgusting and filthy scenes; and love to see beautiful, lively, charming, pleasant and well organized things. This judgment of these senses is a clear indication of our loss or profit. Ears too dislike discordant, piercing and jarring words; and are always keen to listen to soothing, sweet and melodious tunes. Every sense possesses this faculty of discriminating good or bad; but when they are trained daily for the bad they become habitual and stop discriminating. Take the case of sex; among all the living species of Nature male and female live together but the male copulates with female only when she has the

desire for it. The female too gets excited only when she desires to get pregnant; and as soon as this need is fulfilled they remain cool for a long time unless they again feel this need. In this context, the human species has no rules and no barriers. The truth is that all our senses are misused. Eating non-eatables, living in unhealthy environment, sleeping during the day, keeping awake till late at night, working in intense artificial light, watching filthy and erotic TV channels, listening to vulgar songs, having uncontrolled and excessive sex, etc – all these have destroyed the inherent wisdom of senses. How can such an uncontrolled life be expected to remain healthy?

The physical configuration of the body is such that it can protect itself from heat and cold. Even tiniest and weakest creatures roam around naked during winter and summer; but none of them gets affected by pneumonia or struck by heat stroke. In the garb of preventing the body from cold or heat, normally people cover the body by many layers of clothes. This prevents proper ventilation of body parts. Oxygenated air does not reach the pores and the body odours remain engulfed within the clothes. This fashionability of wearing colorful and heavy costumes ultimately results in the eruption of skin diseases. Traveling by fast vehicles is also harmful to the body. In fact the climate changes slightly every fifty kilometers. Therefore, traveling hundreds of kilometers in few hours (e.g. by air) makes a significant change in climate. In most cases, the body cannot adapt to this change and falls sick.

Artificiality and the craze of new fashions, new techniques of living, new modes of transport and communication, etc have certainly contributed to social progress, but it has also ruined

the health of the masses. In ancient times, our revered ancestors living in forests and groves were deprived of present-day miracles of science and technology; even then they enjoyed the bliss of holistic health all their lives. Ancient history is full of the valour of mighty people. Archeologists have found five thousand years' old skeletons of human beings from which they have inferred that the height and weight of a man used to be around 8 feet and 300 kg respectively. Even in the last century there were quite a good number of people, who could eat 6-7 kg food at a time, walk 40 -50 km daily and live for 100-150 years. But within one century, all these things have become impossible.

Fashionablity, artificiality and unnatural routine have snatched away peoples' health and long life. If this routine is not changed, the day is not far when, in the coming century, people will become dwarfs and short-lived, as has been prophesied by Goswami Tulsidasji in Uttarkand of the epic 'Ram Charit Manas'. The human conduct against Nature will gradually destroy his health – the very base of life. Unless this downward sliding is stopped, there will be no stopping of diseases and pains; rather they will go on increasing day by day.

Therefore, the people suffering from diseases, weakness and pains should listen carefully and should make a note of it that their welfare is in obeying the laws of Nature and not in breaking them. We can get the gift of life from Mother Nature by behaving like an obedient child and not by defying her.

It is true that present-day human society has been engulfed in such circumstances that it is not possible to follow completely

the natural routine; but it is also true that whatever artificiality has crept in the daily routine due to false fashion, bragging or greed of eating spicy foods, can be reduced considerably. If the life pattern is formed keeping in mind purity, naturality and the need, then many ostentations of eating and living which seem to be the base of present-day fashion and culture, will appear useless and like a heavy load and it will appear desirable to shed them as early as possible.

Oh men - desirous of rejuvenation! People - desirous of healthy and happy life! Give up this artificial and unnatural routine and return to Nature! Let us turn our back on this artificial splendour! Let us live a simple yet elegant life! Let us bow to Mother Nature, atone for our wrong doings and beg for healthy life! Compassionate Mother will make us drink her milk and we will be blessed.



Four-Point Formula for Good Health

We should thoroughly assimilate the fact that acquiring good health depends only on obeying the rules of Nature. In order to get rid of disease or weakness, one should think along improving the digestive system rather than taking the shelter of medicines or tonics. If the digestive power is not good, even the valuable nourishing elements will not be able to impart any benefit. They will go in the stomach and without getting digested will be excreted. If they are not digested and juices and blood are not formed, how can they nourish the body? How will they augment strength? If the digestion is proper, even an ordinary food can provide full strength. Billy-goat eats only grass and accumulates so much fat from it. Pig never gets milk, cream or butter; its food hardly contains any nourishing elements. Even then due to its digestive power, its body is quite strong. Look at other animals – buffalo, ox, horse, elephant, etc; they are neither served wholesome dishes nor get any invigorating drinks / medicines or aphrodisiac drugs. Even then they are very strong; they acquire sufficient blood and flesh from ordinary grass and leaves.

Which eatables have vitamins and what is their quantity? Which drugs are powerful and to what extent? Instead of getting into this maze, one should assess whether one's digestive system is functioning properly or not. If not, then the same should be considered as the root cause of all the weakness and disease; and one should pay attention to rectify the

malfunctioning. A village farmer remains healthy and hefty simply by eating a coarse meal, works for twelve hours and enjoys deep sleep in the night. On the other hand, people working in cities eat sweets, milk products, pickles, sauce, and a variety of dishes, and also take tonics daily. Even then they remain weak and thin; they get tired by just sitting in the office for 6 hours, return home with the pain of migraine and do not get sound sleep in the night. All this is the play of digestive power. There is no power in the eatables; the power resides in the digestive system. The digestive juices that are excreted by the mouth, stomach, liver, intestines, etc are so magical that when mixed with the food they make it suitable to fulfill the body's need. The digestive juices of Billy goat make the grass such that it produces sufficient fat in its body. If the digestive power is perfect, a human being can also extract all the essential ingredients even from ordinary food.

A person desirous of rejuvenation should keep in mind that he / she should first get rid of artificiality and adopt a simple, *sattvik* and natural way of life. Next, he should pay attention to improve the digestive system. A simple test of the digestive power is whether a person feels hungry at the right time or not; the food intake is properly digested or not; whether bowels are easily cleared or not. If these functions of the digestive system are not right, then one should try to rectify them; and if they are perfect, then one should try to maintain them.

Proper functioning of the digestive system depends on four factors. They are - (1) selection of eatables (2) the technique of eating (3) appropriate physical activity and (4) proper management of daily routine. If these factors are properly taken

care of, then the digestive power will remain perfect all the time. If per chance any malfunctioning occurs, that will be rectified quickly. Now let us look more deeply into these four factors.

(1) Selection of Eatables: A human being resembles the configuration of a monkey. The latter eats fruits and leaves. Therefore, the dieticians recommend fruits and vegetables as the best food for the human beings. There is no other food that matches its easily digestible, nourishing, invigorating and pure blood forming qualities. The scripture says – ‘*Jeevo jeevasya bhojanam*’ (meaning – only live eatables are best food for a human being). That is why milk, curd, buttermilk and fruits, which are supposed to be full of vitality, rank first among the eatable items for human species. Apart from being juicy and lively they also satisfy the taste buds. Next follows the category of vegetables. They certainly possess vital elements but do not fit in the criterion of taste. Therefore many of them are not consumable in the natural form. For example, gourd, pumpkin, potato, brinjal, bitter gourd, round gourd, etc cannot be eaten raw. They have to be cooked. But there are certain vegetables like tomato, carrot, radish, cucumber, lady’s finger, etc which can be taken in the raw form. In this sequence, dry grains / fruits occupy the third place. Sapless dry grains are less beneficial as compared with green grains. For example, gram, peas, maize, millet, wheat, etc in the green state are more nourishing than their dry counterparts. Similarly, grapes, wet dates and green coconut are better than currant, dry dates and dry coconut respectively.

More natural and lively the food, better it is. In other words, less the food grains are processed better they are. For example, sprouted wheat or gram seeds in raw form constitute an excellent food. Next in the order of merit are *daliya* (coarsely ground grains), bread of unfiltered flour, bread of filtered flour and then the bread of *maida* (fine flour) respectively. The reason is: more the food grains are transmuted from their natural form, more they become harmful. *Daliya* is digested easily because the grains are only broken into small pieces; however in making *maida* the grains are crushed into a fine powder. As a result, the bread of *maida* is digested in a relatively longer time and hence causes constipation. If the same is fried in *ghee* or oil, much of the nourishing elements are destroyed. Therefore, *poori*, *parantha* or other fried preparations become devoid of nutrients. *Khoya* (a thickened milk product made by excessively heating the milk) loses all the virtues of milk. Juice of sugarcane is much more nutritious than sugar or sweets made out of it. The reason is simple; when any raw eatable is dried, heated, processed and mixed with spices, it goes on losing its nutritious elements depending on the number of cycles it has passed through.

While examining the utility of eatables, it should be seen whether they suit the taste buds in their natural form or not; they are juicy and live or not. Foods that pass this test should be considered best. There are some fruits like apple, grapes, pomegranates, etc which can be obtained in good quantity only by rich people; however there are number of fruits which even the poor can afford to buy. For example, orange, mango, lemon, papaya, raspberry, guava, rose-apple, plum, musk melon, water melon, carrot, tomato, cucumber, etc are such seasonal

fruits which are not very costly; even the poor can buy them. Among the green cereals gram, peas, millet, maize, wheat, etc are quite delicious; and if they are slightly steamed, the taste increases tremendously. This is followed by those vegetables which cannot be eaten raw. For example, gourd, spinach, fenugreek, potato, etc need to be boiled before eating. However, it must be kept in mind that neither the husk of cereals nor peel of vegetables should be removed nor the juice be thrown out after boiling. The shell/husk/peel and juice of every fruit, vegetable and cereal contain nourishing elements, vitamins and minerals; and hence they must also be consumed along with other parts of edible items. Chilies and spices should best be avoided. The amount of salt that is needed for the body is normally available in the eatables. However, if there be extra need for augmenting taste, small quantity of salt may be added to the food.

Barley is the only grain among the cereals which needs the removal of husk; all other grains should be used with husk. They should be taken in the form of *khichadi* or *daliya*. The latter may be cooked in milk or whey. Pulses like *moong* (kidney bean), *masoor* (lentil), etc should not be split. *Daal* of whole grains is more nourishing. While preparing *roti* (bread), care should be taken to make it thicker and cook it on low flame. Frying vegetables or *daal* with ghee or oil also partially burns their nutritious elements. Another point to remember is that a variety of vegetables or *daals* should not be taken in a single meal. Each edible item is digested in a different manner, and hence consuming several items together increases the chances of indigestion. Taking bread with one *daal* or one vegetable is enough. The tradition of decorating lunch / dinner with several dishes is really harmful for health.

Pure and succulent food is most nourishing because it is digested more easily. Easily digested food makes pure body fluids and blood; and this is the very basis of making the body healthy and energetic. The quality of an eatable should not be judged by its taste or price but by its virtue of being pure, sappy and succulent. Sweets, dishes garnished with heavy milk products like cheese, ghee, butter, *khoya*, etc are devoid of wholesome elements and they are consumed more due to their taste. But they are not digested properly and hence create problems particularly for the stomach and the whole body in general.

Readymade / packaged food available in the market is much more harmful. In general, it has been observed that, in order to earn more profit, peddlers / vendors / restaurants and even the manufacturers of packaged food do not even follow prescribed norms. How can one expect healthy food from them? *Sattu* made in home is thousand times better than *halua* of the market. Similarly, non-vegetarian food, wine, smoking or chewing tobacco, etc have no place in the human diet. Such *tamasik* items produce harmful effects on the mind-body system. Therefore one should keep oneself away from them; and if by chance habit of any of these has been formed, it should be rectified as early as possible.

(2) The Technique of Eating

The way of eating is more important than the quality of eatables. Taking even ordinary food in the right manner can give better results than consuming quality food in a wrong manner. In this context, one has to pay attention to three

questions: (1) When to eat? (2) How much to eat? (3) How to eat? We answer these questions one by one as follows.

When to eat?

The answer to this question is that one should eat – (1) at a fixed time and (2) when one feels very hungry. One should eat when both of these synchronize. Normally for a healthy person, it is enough to take meals twice daily. These timings can be around 11 AM and 6 PM. One can adjust this time slightly according to one's convenience. The habit of taking meals at fixed times is nicely rewarded in the long run. Further, one should not take anything in between two meals. It is a bad habit to chew something or the other throughout the day. This disturbs the digestion process. Suppose we are cooking rice in a vessel and go on adding small amounts of rice grains in it after short intervals; the result will be that some grains will be over-cooked, some of them will be half-cooked and rest of them will remain uncooked. This kind of cooking will never serve the purpose. The same rule applies to the stomach. The food once consumed gets digested by the next mealtime. Eating in between disturbs the digestion process.

One should eat when one feels very hungry and the stomach appears to be empty. If one does not feel hungry at a usual mealtime then one should skip that meal and should not take anything till the next mealtime. Supposing one does not feel hungry at 11 AM in the morning but gets hungry at 2 PM and starts eating at that time, it will disturb the cycle. Hence one should avoid this habit. Not feeling hungry at a fixed mealtime means there is some undigested food in the stomach; hence in

order to digest it, missing of one meal is essential. The synchronicity of the set mealtime and intense hunger is the right time for meals.

One should not take full meal early in the morning. Whatever is consumed in the dinner in the previous night is not fully digested due to sleep. Hence stomach should get some more time after sleep to digest the same. Taking full meal right in the morning is equivalent to giving a servant another task before he has completed the one in hand. However if one feels hungry in the morning and it appears difficult to work without taking something, then a liquid diet of milk, buttermilk, fruit juice, water mixed with lemon and honey may be taken. Similarly, if hunger is felt at other times of the day, one should take liquids or easily digestible food items.

How to eat?

One should eat with a calm, pleasant and relaxed mind. It is not good to take or serve food when the mind is filled with grief, anger, excitement, pain or negative thoughts. During such moments the glands secreting digestive juices get dried and hence the juices essential for digestion are not made available for the food intake. It is well known that during excitement of any kind one does not feel hungry. This also proves that during that time body is not ready to take food. Thus one should eat with a cool and pleasant mind chewing each morsel thoroughly before swallowing it. There should be no hurry. The task of the teeth is to grind the food and the task of stomach and intestines is to digest the same. If the teeth do not grind the morsel properly and it is swallowed half-ground, the work

of teeth has to be done by the stomach and the intestines and in this process they are overburdened. There are small glands in the mouth which secrete digestive juices while chewing the morsel. If these juices are not made available to the food, it will be difficult to digest the food. According to Ayurveda, each morsel should be chewed thirty two times before swallowing it. In practice, such a counting is difficult. Nevertheless, one must pay attention to grind the morsel thoroughly before swallowing it. Daliya, halua, khir, etc should also be chewed properly. They should not be drunk like water. Even milk or water too should not be consumed in one go. Rather they should be taken sip by sip retaining them in the mouth for some time.

Considering food as *Amrit* (nectar) and *Prasad* (food offered to God), one should eat it with joy and respect. It is a bad habit to get angry or find faults in food on slight reduction in taste or flavour. Food taken with ill-will, hatred, attribution of fault, disrespect, etc generates disorders. Thus instead of producing a beneficial effect, it proves to be harmful to health. Even if a simple food is taken with gratitude, considering it to be nutritious and healthy, it will certainly be digested fast and will also produce pure blood.

How much to eat?

The answer to this question is that one should eat less than the hunger. Everybody's food intake and the digestive power are different. The same quantity of food cannot be prescribed for all. This decision has to be taken by the stomach of a person consuming food. The stomach tells what the requirement of

the body is and what its digestive power is. We should provide whatever it asks for. Ayurvedic scriptures say that the stomach should be filled half with food and half should be left empty (one-fourth portion for water and remaining one-fourth for air). Indeed it is difficult to do such measurements, but it must be kept in mind that food intake should be less than the hunger and some space should be left in the stomach. One should not eat so much that after meals, it becomes difficult to work or move around. One should feel refreshed and energetic after meals. But if laziness or heaviness is felt it should be understood that it is due to overeating. There is no harm if the food is taken in lesser quantity; rather it is beneficial because it is digested easily. The stomach has to work very hard to process heavy food. The bile present in the gall bladder falls short for assisting in the digestion. Hence food is excreted as half-digested faeces. Therefore, it must be kept in mind that one should eat less than the full capacity of the stomach. The dinner should be taken 2-3 hours prior to sleeping. Sleeping immediately after dinner produces indigestion and also disturbs sound sleep.

Keeping in mind what to eat, how and when to eat and how much to eat; and acting accordingly removes all complaints regarding malfunctioning of stomach. This also removes constipation and strengthens the digestive system as a whole.

3. Appropriate Physical Activity

If a machine is kept idle for a long time, its parts get rusted and the dirt is deposited on it; and if it is run excessively, its parts wear out fast and become useless. The same rule applies to the human body. Lying idle in laziness, shirking physical

work in the garb of dignity drains out the life force of the body. In order to retain the power and flexibility of muscles, it is essential to give appropriate physical work to all parts of the body. Thus in order to maintain health it is absolutely necessary to undertake daily some physical activity / exercise that involves nearly all body parts. However, this physical labour should not be so much that it exhausts all the vital energy. If a person works more than one's capacity, it increases heat within his body which, in turn, destroys vital elements. Such people do not live longer. If a person spends more than his income, he is bound to become bankrupt. Therefore, one should surely work enthusiastically, do physical labour and give work to all the body parts, but should work within the limits of his capacity. This is appropriate physical activity and only this is beneficial.

Many people earn money by mental endeavor. Such people think why they should take the trouble of doing manual work when it can be done by the servant. This is their mistake. Servant's stomach cannot digest the food consumed by the master. If a person feels thirsty, hungry or getting relieved (of excrement or urine), he cannot get such tasks done by the servant. Even eminent persons, who are extremely busy, take up some or the other physical activity to keep themselves fit. Tasks like gardening, carpentry, laundry work, cleaning of home, etc should form part of the daily routine. Games like tennis, football, volleyball, cricket, etc can be chosen. To enrich our respiratory system with fresh air, it is essential to go for a morning walk of at least 3-4 miles. Practice of Yoga (*Aasan / Pranayam*) daily is also good. Every part of the body should get appropriate physical work, without which fat starts

accumulating and the body is attacked by diseases like constipation, piles, rheumatoid arthritis, etc. Physical activity is a must for every human being whether he is rich or poor, educated or uneducated, eminent or a lay person.

4. Proper Management of Daily Routine

Apart from proper food and physical activity, in order to maintain good health, discipline and orderliness must form part of the daily routine. There should be timeslot for each and every task, e.g. getting up, taking bath, exercise, sleeping, eating, office / social work, entertainment, etc. Married people should observe self-restraint as far as sex is concerned. Frequency of sex must not exceed once in a month or so. A wrong notion has been spread amongst the younger male generation that more sex is required to keep wife satisfied. The truth is that most women do not desire sex like sensual men. They need a spouse who is hard working, honest, jovial, loving, faithful and upright in character. There are many couples, where husbands are invalid, but their married life is full of pleasure and peace. Excessive sex lowers the attraction between husband and wife. It also gives rise to venereal diseases. Therefore, in this matter the couples must make a healthy norm and follow it rigidly. Unrestrained sex drains the energy of both the partners and eventually leads to ill health.

All the day's tasks should be properly scheduled. Regular and disciplined life saves a person from the clutches of diseases. Simplicity and naturality should always be kept in mind. Plenty of clothes are not required to cover the body; in the Indian context, *dhoti*, *kurta* and *chappal* are enough. Of course, in order

to protect oneself from excessive cold or heat some arrangement can be done. But loading oneself with heavy clothes prevents the sun rays and fresh air from reaching the skin. Its ill-effect is akin to keeping the plants away from sunlight and air. One should not always try to protect oneself from the effect of seasons. The summer, winter and rainy seasons energize the body and make it strong. They also improve the immune system of the body. People who use coolers or air conditioners during summer and heaters during winter and who never allow even a drop of rain to fall on the body, normally are seen to get affected easily by the change of weather. Their bodies become weak and they easily fall prey to viral infections and diseases. Therefore, while protecting oneself from the severity of seasons, normally one should bear the effects of seasons.

Cleanliness, purity and sanctity produce beneficial effects on health. Sweat too is dirty and toxic like urine and hence undergarments should be daily washed and dried in sunshine. The residence should not be damp; light and air must reach there. Body, clothes and house should always be pure, neat and clean. It is also essential to keep food and water and the place where they are kept clean. Cheaper items may be used but they must be neat and clean. Costly and precious items give no benefit if they are dirty and filthy.

A habit should be cultivated to keep smiling and feel happy. Howsoever big be the forthcoming agenda of work, whatever are the confronting problems, whatever be the magnitude of troubles faced, they should not overload the mind. Sorrow, grief, worry, distress, anguish, perplexity, agitation, anxiety, uneasiness, state of uncertainty, etc are top enemies of good

health. The harm that is produced by one day's grief, anxiety or worry is equivalent to the harm that is done by not taking food for four days. Such mental disturbances create more problems than solving them. Retaining mental balance under testing times is one of the best means of solving the problems.

Laughing one hour daily is more nourishing than drinking one glass of milk or taking 50 gm of milk fat. A person who remains cheerful, happy, glad, smiling, contented, delightful and full of hope always keeps healthy. One biologist says – "Happiness and health are intimately related, but I don't know whether people maintain health due to happiness or they remain happy because of good health." Indeed cheerfulness has a great effect on health. There is a French saying – 'Laugh and grow fat'. Therefore one who laughs maintains good health. On the contrary, people who are pessimist, jealous, resentful, fretful, fault-finding and narrow-minded burn their life force in the fire of these mental disorders. Gradually they become weak and ultimately fall sick. Vices like deceit, lying, hypocrisy, robbery, ego, wickedness, bad conduct, etc are also extremely harmful to health.

The mind should be kept calm, cheerful, pure and worry-free. One should always hope for a brighter future. Others should be treated with goodwill, a feeling of kinship, love and generosity. One should have firm faith in God and remain free from anxiety. Believing strongly that the life is protected by the Almighty, one can easily get rid of worldly fears and doubts.

Thus in order to maintain good health there is need to consciously make it a practice to (1) select proper eatables (2)

eat in a proper way (3) do appropriate physical exercise and (4) manage the daily routine properly. If the mind is kept alert and the routine is practiced carefully, it will become a habit; and once a person becomes habitual of these four activities, it should be considered that she / he has conquered her / his health.

O men / women desirous of rejuvenation! These four factors are not medicines, but they are more precious than the colored bottles costing thousands of rupees. Practice these simple rules. Your health will improve so much that it may be considered 'rejuvenation' as compared to its present state.



Clean the 'Barrel'

With a view to curing or healing chronic disorders it becomes necessary first to clean the internal parts of the body very well. After a prolonged operation the parts of a machine demand proper overhauling for the resurrection of machine's previous working efficiency. Similar is the case with human body. That is to say, our body, too, is a machine in a way put to the work for whole life and hence likely to 'catch' defects and disorders. Usually we largely remain confined or particularly careful about our 'external' cleanliness which is accomplished by bathing and washing whereas "internal cleaning" of the barrel (the digestive tract), which is rather more essential, is mostly ignored.

People careless about such 'washing' so far should turn towards it with first priority right now. Patients of 'irregular bowl', mal-digestion, constipation and delayed and interrupted motions, gas-troubles, acidity, etc. should make no delay. We know that blocked gutters decay and spread reek; and pouring 'rose-water' wouldn't do any help here; instead, the rosewater itself goes waste. The only remedy would be the elimination of the deposited 'stagnant filth' therein.

The patients of chronic digestive troubles seeking their liberation from them should think of throwing out the manumission from their 'decaying bowls' on a priority basis. Such a 'washing' of the alimentary system would prove to be most promising step with regard to a successful treatment.

There is a fashion of administering one or the other purgatives for the elimination of the 'staying stool'. However, the experience tells that the administration of the purgatives is an imperfect and often detrimental method of 'cleaning and washing' of the system. The long retention of the stool in the large intestine gradually becomes dry and hard, often infested with the worms etc., and firmly sticks to the wall of the 'reservoir' (rectum). The true purgative should make that part its target for the actual healing. However the 'practical attack' happens to be quite different; the purgatives begin their action right from the stomach and carry on, at the most, upto the level of the small intestine. Now what happens in their case is that the food so far undigested or partly digested is unusually liquefied by excessive gastric juices poured therein due to forced excitation of the gastric glands. Again, the same thing happens in the small intestine where major portion of the digestion and assimilation of the food takes place. The result is that the chime and chyle suffer insurrection; the partly digested food passes out, rather forcefully expelled out in the form of loose motions. On the contrary the actual problem, actual cause of the ailments, remain untouched in the form of rectal accumulations, the site where these purgatives fail to make their access in their 'vital form'. Besides this disability, they have also been found to be injurious. Thus depending upon such obviously imperfect and harmful medicines would be as fatuitous as pouring buckets of milk, 'ghee' and perfumes to 'recoup' rotting gutters without their actual mud-removing.

What is safe then? Well! There is a damned good and safe way for that, invented by our ancestors to get rid of the 'tenacious disorders' and resurrect or restore lost health. And that

‘panacea’ is nothing else but ‘Enema’. The use of enema for cleaning the rectum/large intestine is the best process. Enema pot is sold in the medical store. It is a simple instrument consisting of a reservoir and a drain-tube of rubber. Preferably warm or lukewarm water contained in the reservoir is ejected into the large intestine through the rubber tube, the rear end of which is introduced into the rectum. Some experts would prefer to dissolve some bathing soap also to facilitate ‘lubrication’ for the enhancement of the ‘expulsion’ of the feces. However, it would be far better to add some quantity of filtered lemon-juice to it (i.e., water).

As far as the posture of the patient while taking enema is concerned, there are two methods equally innocuous. In one method, the patient should lie on his back on the ground, water-filled enema instrument be put on a table or a chair and the rear end of the rubber (drain) tube, after applying a little oil on it, be introduced about one inch inside the anus.

The tap is then opened to release the flow of the water which would gradually fill in the rectum. Sometimes entry of water may cause some pain and the patient may eventually feel a ‘pressure’ for evacuation. But there is nothing to worry about. If the pressure appears unbearable, close the tap. After the ‘completion’ of this process, the patient is required to lie as such for further 15-20 minutes. Meanwhile it is advisable for him to contract and inflate his belly so as to facilitate the dilution and release of the accumulated stool sticking to the walls of the rectum.

Alternatively, the patient may choose a ‘camel-posture’, belly downwards and back and hind part lifted up so that anal aperture comes to tie up and raised ‘encouraging’ flow of water into the rectum. Rest of the process is same as mentioned above.

Now as for the time for enema, the mornings would be the best but evenings wouldn’t be bad and discouraging. The other times are equally suitable. The important thing is that the enema should be taken empty stomach, normally after completing daily morning chores. The stomach should be “load free”. After taking enema, usually there will be loose motion with the pressure of water. This will ‘empty’ the ‘bowl’ and the patient will feel relief.

In the ordinary / less complicated cases, just two ‘repetitions’ may be enough. But in the acute and chronic problems twice a day for a week or so would be essential. If it is to be continued for a longer duration it must be done under the supervision of an expert. The “washing” should be done slowly and carefully keeping the protection of intestinal walls in mind.

Enema is not any recent invention; our forefathers already knew it by the name of *Basti Kriya*. They used to suck water through their anus, retain it there for a while and then ‘regurgitate’ it with pressure so that it ‘drained’ alongwith the “accumulated filth” out of the body. However the method, being not so easy, was suitable for the yogis only. Anyway the enema bears almost full similitude, and is easily available for the common people, who are not familiar with *hathayoga*. It is cautioned that enema should not be given to infants and pregnant women.

During these periodical ‘cleanings’, certain necessary precautions should be taken. First, the stomach should be given necessary rest and relaxation. Thus the patients are suggested to ‘keep’ fasts, side by side, at least for two or three days. During fasts, he should drink water or prefer ‘liquid-diets’; here some honey or lemon juice may also mixed with the water. That will increase the taste and at the same time make it much more wholesome. Light exercises like bathing, easy walking and massage may well be included in the routine of these “resting days”. No hard work should be done.

It can be safely concluded that enema and resting should go hand in hand. That would provide a remarkable rate of relief. As the school boys feel delighted in their holidays so also one’s digestive organs feel relieved during “fasting”. These apparently “inactive moments” of theirs do not beguile them to mar their own ability by their own hands, and make them indolent; instead, they gain twice as much fervor for the future duty. It has been noticed that during the period of this (kind of) “rejuvenation” the excretion, expulsion of the filth, through the eyes, ears, nose and skin is remarkably escalated; the sweating now exceeds that in the normal situations, often containing bad odour, the tongue becomes bitter and the urine is concentrated and coloured. In fact the increased rate of excretion through the “exits” works for faster purification of the body. The other thing of additional importance is to keep deliberately the skin and other ‘exits’ neat and clean.

Some people may feel certain uneasiness during their fasting days; they may feel-like vomiting and giddiness and a sort of weakness. But there is nothing to fear for the process is entirely

innocuous, without any danger or side effects. It is another thing that already physically weak persons should avoid prolonged repetitions with short intervals. Fruit juices are the best 'intakes'. However if it is beyond reach of common man, then it may be substituted by lemon-water, soups of green vegetables, etc. as well as moderate quantities of raw vegetables.

Enema supplemented with fasting and light food is a very good method of acquiring rejuvenation. It invigorates appetite, enhances functional power and helps in 'restoration' of potential power of the body.



Pragya Yoga

An Exercise for Healthy and Happy Life

The Indian sages - the *Rishis*, have guided practical ways for accomplishing a purposeful life. A life when lived as per the will of the Creator becomes a life united with yoga. The *Rishis* have given the formulae to evolve the unlimited powers (potentials) of human life. *Ashtang yoga* is one such formula for accomplishing healthy and happy life. *Aasans* constitute the first phase of *Astang Yoga*. *Aasan* refers to a specific posture (while keeping the body active internally). Our *rishis* had keenly observed the sitting and standing postures of different animals. They had studied the effects of different postures in the laboratory of their own bodies and developed specific *Asanas* that had rejuvenating effect on the entire body-mind-soul system. However, with the changing attitudes in the course of time, we became materialistic and this single-tracked commercialized civilization has raised several problems in our life. Therefore, it is quite difficult to perform all these *Asanas* in the present age.

Gurudev, Pt. Shri Ram Sharma Acharya, has pioneered a novel approach to yoga for a healthy and happy life, which is simple and suitable for the masses. He has named it "Pragya Yoga" - under the noble "Pragya Abhiyan" mission. Shantikunj - an *Aranyak* of our times, which is situated in the lap of the Ganges and under the shadow of the Himalayas is a center for learning this comprehensive yoga. A brief description of this form of yoga is given below.

Warm up exercise: To begin with, the fist is tightly closed and opened. Now wrists are moved inwardly and outwardly in clockwise and anti-clockwise direction. This gives flexibility to the muscles and joints of the wrist. Then the elbows are folded and opened. The elbows are folded further and moved circularly in one direction and the other, as much as the joints of the shoulders allow. This circular motion provides exercise to the

hands, shoulders and elbows together. Hands are moved once forward and next backward in the same way as the rudder is moved while rowing a boat. This provides excellent exercise to the arms and waist.

Both hands are now stretched forward and then pulled inwardly; then moved clockwise and anti-clockwise direction. This simple exercise is very much helpful for patients suffering from stomach disorders.

The neck is directly connected to all the nerves. Below the brain, it is the neck through which all nerves pass. Being seated in *sukhasan* the neck is moved circularly in clockwise and anti-clockwise direction.

Pragya Yoga : This yoga involves all the three bodies (physical, subtle and causal) of a person. The *Asan* (physical exercise) rejuvenates body, *Pranayam* (breath control) strengthens mind and chanting in the heart of *Mantra* augments the will power. The sequence of exercises of this yoga is given below.

Stand erect. Half-close the eyes and meditating on the brilliance of Lord *Savita* (rising sun) for a moment chant 'Om'. With the faith that the subtle power of *Savita* is rejuvenating the body, mind and soul with each syllable of Gayatri mantra, follow the sequence of exercises given below.

1. **Tadasan:** Chanting '*Bhuh*' (in the heart i.e. to oneself) raise both the hands upward while inhaling gradually and deeply. Now stand on the toes. This benefits us in the case of weakness of the heart and blood disorders. (See Fig. 1 for posture given on page 40)
2. **Hastapadasan:** Chanting '*Bhuuvah*', both the hands are brought downward from the posture of *tadasan*, while exhaling and the head is bowed down to touch the knees, with the palms trying to touch the floor. This removes gastric

trouble and induces vital strength in the *Ida*, *Pingla*, and *Sushumna Nadis*. (See Fig. 2 for posture.)

3. **Vajrasan:** Chanting '*Swah*', toes are placed completely on the floor and haunches are set on the feet. The backbone should be erect and both palms placed on the knees. Breathe normally during this posture. This is helpful in digestion and cures gastric trouble and constipation and keeps the stomach light. (See Fig. 3 for posture.)
4. **Ushtrasan:** Chanting '*Tat*', inhale deeply, put knees on the floor and keep the feet straight on toes. The heels are held in by taking both the hands from the back side. The stomach is drawn upward and head is bent backward. This makes the heart strong and spinal column flexible. This also provides exercise to *Ida*, *Pingla* and *Sushumna*. (See Fig. 4 for posture.)
5. **Yogamudra:** In this posture, chanting '*Savituh*' exhale and clench together both the palms at the back and stretch upwardly. The head is kept downward so that the chest and the stomach touch the thigh. This posture removes severe gastric trouble, gives strength to digestive system and increases appetite. (See Fig. 5 for posture.)
6. **Ardh Tadasan:** Chanting '*Varenyam*' inhale deeply. Being seated in the posture of *vajrasan*, both the hands and eyes are raised upward. This is as useful as *tadasan* and cures the weakness of the heart and blood disorders. (See Fig. 6 for posture.)
7. **Shashankasan:** Chanting '*Bhargo*' exhale. Sitting in the posture of *vajrasan* both the hands are kept straight in front of the chest, palms touching the floor, while bending downwards; the stomach touching the thighs. This cures stomach problems and increases flexibility of backbone. (See Fig. 7 for posture.)
8. **Bhujangasan:** Chanting '*Devasya*' inhale deeply. From the previous posture, the body is moved ahead and head is raised upward like a snake's hood. Eyes are kept looking upwards. This provides soothing exercise to the heart and the backbone. It also cures gastric troubles. (See Fig. 8 for posture.)

9. **Tiryak Bhujangasan.** In the posture of *bhujangasan*, keeping the breath normal chant '*Dhimahi*' and look toward the left. Then chant '*Dhiyo*' and look toward the right. It increases flexibility of the *waist*.
10. **Shashankasan:** Chanting '*Yonah*' repeat step 7.
11. **Ardh Tadasan:** Chanting '*Prachodyat*' repeat step 6.
12. **Utkatasan:** After *tadasan*, chant '*Bhoooh*' and breathing normally sit on the toes. Calves touching the thighs, place both the palms on the knees. This gives strength to calves and improves balance of the body.
(See Fig. 9)
13. **Padhastasan:** Chanting '*Bhuvah*' repeat step 2.
14. **Tadasan:** Chanting '*Swah*' repeat step 1.
15. Coming back to original position: Chanting '*Om*' keep the hands stretched. Close the fists and bring the hands down energetically and stand erect. Breathe normal.



The Role of Mind in Integral Rejuvenation

A boy used to live in a village. He had ridden an elephant, a horse, a bullock cart, a train, etc. He had heard about the camel but had never ridden it. He always wished he could ride the camel. One day he was returning home from another village. On the way, one businessman had made his camel sit and he had gone to take bath in the nearby river. In order to give rest to the camel he had taken off both the saddle and the nose-string of the camel. As soon as the boy saw the camel he started dancing in delight. Where else could he get such a nice opportunity to fulfill his ambition? He jumped and sat on the back of the camel. According to its habit, the camel got up suddenly and started running helter skelter. The boy became nervous but what could be done? There was no nose-halter. How could he control the camel? The camel went on running here and there according to its will and the nervousness of the boy increased in the same ratio. Two pedestrians, after seeing the nervousness of the boy, asked - "Where will you go?" The sobbing boy replied- "Brothers! I had to go to my home. But now I will go wherever this camel takes me". In the meantime, he collided with a branch of a tree and fell down injured on the ground.

People will laugh at boy's foolishness; but the condition of this world today is the same as that of the boy. It is as a result of riding the uncontrolled camel of the mind that everywhere crime, unruliness, quarrels and wickedness are reigning supreme. Because of the uncontrolled mind, people have

forgotten the bliss of heavenly life, its need and utility and they have engrossed themselves so much in the fulfillment of worldly pleasures and meeting the selfish ends that they have forgotten to distinguish between what is good and what is bad.

From the point of view of integral rejuvenation, every part of the physical body has its own significance, but the mind is most important. It has mysterious powers. Pleasure and pain, salvation and bondage, everything is under the control of mind. The scripture says - "*Mana aiva manushyanam karnam bandha moshkyo*" (that is, mind alone is the cause of bondage and salvation of a human being). If the worldly pleasure is required, the mind will provide it and if the ultimate truth - *moksha* is aspired for, the mind will provide this too. The mind always remains in the service of a person like a faithful servant. It is never tired. It never stops. It never gets old. Unceasing movement is its habit. It takes pleasure in making desires and running after their fulfillment. The power of mind is unlimited. But an uncontrolled mind is like a camel without nose-halter. It throws a person in the hell of sensual pleasures, desires, sorrows, wickedness, bad habits, etc. A person forgets why he has taken birth and what the goal of life is.

The key to all *siddhis* lies in the control of mind. But it is not easy. The *sadhana* of mind is more difficult than any *yoga*, etc. The scripture says - "*Jitam jagat ken? Mano hi yen*" (That is, one who has conquered his mind, has also conquered this world).

That is why, for integral rejuvenation, the seer has prayed as follows:

Yasminvirichah sam yajooshi yashmin pratishtha dhanabhavivarah
Yashminshchitam sarvamat prajanam tanme manah shiv sankalpamstu
(Shukla Yajurveda 34/5)

Meaning – As the spokes of the wheels of a chariot are fixed at the center, in the same way the knowledge of *rik*, *yajuh* and *samved* is installed in the mind. Oh God! Grant that our mind has virtuous desires.

Our ancient Indian philosophers and *yogacharyas* devised special methods of *sadhanas* to cleanse, purify, concentrate, make steady and control the mind. They emphasized that with *abhyas* (continuous practice) and *vairagya* (non-attachment), mind can be controlled. The same advice was given by Lord Krishna to Arjun – “*Manodurnigrahamchalam abhyasen tu kaunteya vairagyena cha grahyate*”- (Gita, Chap. 6, 35th Sloka).

What are *vairagya* and *abhyas*? Keeping in mind the evanescence and instability of worldly objects, not allowing the mind to get engrossed in them is called *vairagya*. This is related to thought control. The senses are inclined naturally towards their objects. Keeping these senses away from their objects of attachment and keeping them engaged in activities which are meaningful and help in achieving the aim of self-realization –is called *abhyas*.

In *abhyas*, one has to adopt a dual approach – the first relating to *tapa* for refining the mind and the second relating to *sadhana* for augmentation of virtuous tendencies. Prior to mental purification, it is essential to know the faults of the mind. Enjoying the materialistic objects is the natural behaviour of

senses. The objects of pleasure are transitory but the tendency of the mind is to go chasing them like a mirage. The scriptures have called this tendency of the mind as *rag*. *Rag* inflicts pain of scarcity by cherishing the memory of unachieved pleasure. This gives rise to a sequence of vices. *Rag* produces malice and the latter generates anger. *Rag* also produces greed for accumulation. Malice awakens vices like hatred, jealousy and violence. Thereafter begins a vicious circle of deception, hypocrisy, ego, wickedness, intolerance, ingratitude, etc. Ultimately, this obsession of mind becomes the cause of downfall. Keeping this fact in mind, one should always engage the mind in introspection so that the virtue of *vairagya* is awakened.

A combined platform of mind, intelligence and ego has been called *chitta*. In order to purify *chitta*, *abhayas* is necessary. Seer Patanjali has propounded eight parts of *Yogabhayas*. They are – *yama*, *niyam*, *aasan*, *pranayam*, *pratyahar*, *dharna*, *dhyana* and *samadhi*.

Yama niyamasan pranayam

Pratyahar dharana dhyana samadhyo ashtangani

(Patanjali Yoga Sootra 1/33)

Non-violence, truth, abstention from theft, celibacy and non-possession – these five controls have been called *yama*. All the rules followed for the purification of inner and external being have been grouped under the category of *niyama*. They are *shauch* (inner and external purity), *santosh* (contentment), *tapa* (penance), *swadhyaya* (study of sacred texts), and *eeshwar pranidhan* (faith in God).

External cleanliness of the body has its own significance but the inner purity is more important. Purity of food is most important in keeping the mind pure. Sour, sweet, and bitter food excites the senses, increases instability and dullness in the mind. Therefore, the intake of juicy, soft and nourishing food that has been earned by righteous means has been considered best for the *sadhak*.

Keeping the body motionless or stable in one position (or posture) is called *aasan*. Controlling the flow of vitality (*pran*) according to one's will is called *pranayam*. There are many classifications and sub-classifications of the same. Pulling the senses from their objects of desire and utilizing them for self-upliftment is called *pratyahar*. In the latter, one has to force the senses, including the mind, to act according to the direction of the soul. Stubborn mule does not come under control easily. Senses too revolt in the beginning; but keeping a constant pressure on them helps in annulling their outward yearning for objects.

Yama, niyam, aasan, pranayam and *pratyahar* - are five external aspects of *yoga*, which are related to the physical activities. *Dharna, dhayan* and *samadhi* are internal aspects of *sadhana*, which are based on the emotional endeavour of mind and intelligence.

Focusing the mind on a specific target for a set period of time is called *Dharna*. For this purpose one has to imagine some form of Divinity, for example Mother Gayatri. The mind has to be made stable in the idol of the chosen deity, or the flame of candle or the rising Sun, etc. The next step is *Dhyan*. When

the mind becomes stable in the chosen object of contemplation e.g. a deity for a sufficient time, it is called *dhyan*. After practicing *dhyan* for a long-time when the physical form of the deity disappears and the attributes of the deity become stable in the mind, it is called *samadhi*. In this state, a person forgets his physical body. The devotee and the deity become one. The inner consciousness supersedes the physical consciousness.

In the state of *samadhi*, the respiration rate becomes slow. On the peaks of mountains, where the atmospheric pressure is low, the mountaineers get little oxygen for respiration, which produces difficulty in breathing. But the situation is different in *samadhi*. Due to the stopping of fickleness of the mind and the movement of the body, in the state of *samadhi*, need of respiration is not felt. The wastage of *pran* (vitality) that occurs when the body is in motion or when the mind wavers is stopped in this state. As a result, the brain is filled with more and more *pran* which helps in loosening the knots of the mind. It is believed that impressions of several previous births remain stored in the brain. These impressions get appropriate light and energy in the state of *samadhi* and also get the desired direction.

Several states of *samadhi* have been described in 'Patanjali Yoga Darshan'. When the mind does not remain stable for a longtime on one element but contemplates on its name, meaning and knowledge, it is called *Savitark Samadhi*. When the mind becomes more peaceful, it becomes stable in its meaning, it is called *Nirvitark Samadhi*. When the mind, after contemplating on the subtle elements knows their forms, it is called *Savichar Samadhi*. When the subtle form of the element too vanishes

and the mind contemplates only on its knowledge it is called *Nirvichar Samadhi*.

With these practices, the fickleness of the mind vanishes, and wherever a *Sadhak* utilizes such a mind, it remains stable and obedient towards a set goal. Refined and pure consciousness can direct the flow *pran* (vitality) in the desired direction. By regulating and controlling *pran*, it is possible to get the desired rejuvenating work done in any part of the body. It is even possible to influence another person and the environment with this vital electricity. It is also possible to suck the vital power from outside into one's own body once the control of *pran* is established.

Once *Nirvichar Samadhi* is perfected, the inner self becomes calm, pure and enlightened. Under such a state, *sadhak* experiences an indescribable bliss. This state is called *Aanandanugat Samadhi*. When the desires for objects of senses completely vanish and merely self-experience remains, it is called *Asmitanugat Samadhi*. There are higher states of *Nirvichar Samadhi* – which are also classified as *Sampragyat Samadhi*. This state is also called awakening of *Ritambhara Pragya*. Eternal truth automatically manifests in such an enlightened soul.

Under the state of manifestation of *Pragya*, the entire being of the *Sadhak* is enlightened. In that supernatural divine light, the separate existence of *sadhak* too disappears. At that time it is felt that the one who knows is altogether different from what is to be known. The object – for which so much of extraordinary effort was made – is nothing but one's own soul. This unification of the self and the Ultimate – Supreme Being – has been called

Rejuvenation without Medicines

Asampragya *Samadhi*. Once the mind vanishes in the enlightened being, the mundane bonds too vanish. A true blissful form of the Self is seen. This experience is indescribable.

Thus, taking recourse to the two steps of *vairagya* and *abhaya*s of *yogasadhana*, every *sadhak* can march forward in the direction of integral rejuvenation. What should be the basis for contemplation for a person of specific mentality to achieve *vairagya*? How should an *abhaya*s be initiated? Everyone can not take such a decision. If the patient prescribes a medicine for himself, he will have to face more problems. In fact, he needs the guidance of an expert physician. It is true that the *sadhak* has to travel, on his own, towards the set goal; but without the proper guidance of a guide, there are ample chances of going astray. Therefore, every aspiring *sadhak* moving ahead on the path of integral rejuvenation should seek the protection and guidance of an adept guide.

